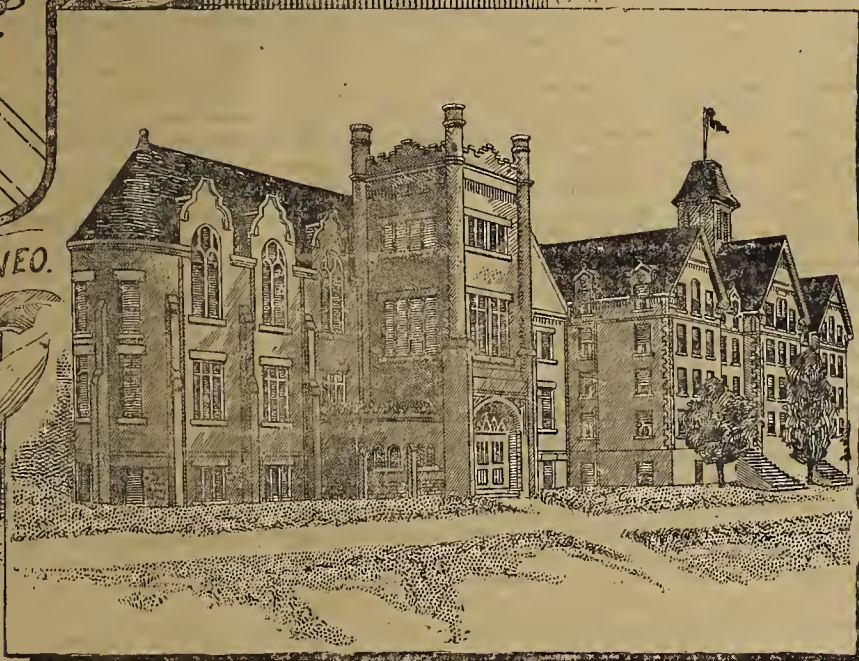


VOL. X.

THE

No. 7.

ALBERT COLLEGE TIMES



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VOL X.

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No. 7.

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Those interested will please notice that the Staff has appointed F. B. Kerby as Business Manager of The Times, in the place of Mr. Elmes, who has left College life for business pursuits.—Ed.

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EXCHANGE.

EDITORIAL.

“When the Green Gits Back in the Trees.”

In the spring, when the green gits back in the trees,
And the sun comes out and stays,
And your boots pull on with a good tight squeeze,
And you think of your barefoot days;
When you ort to work, and you want to not,
And you and yer wife agrees
It's time to spade up the garden lot—
When the green gits back in the trees—
Well, work is the least of all my idees
When the green, you know, gits back in the trees.

When the green gits back in the trees, and bees
Is a-buzzin' aroun' again,
In that kind o' lazy “go-as-you-please”
Old gait they hum roun' in;
When the ground's all bald where the hayrick stood,
And the crick's riz, and the breeze
Coaxes the bloom in the old dogwood,
And the green gits back in the trees—
I like, as I say, in sich scenes as these,
The time when the green gits back in the trees.

When the whole tail feathers o' winter time
Is pulled out and gone,
And the sap it thaws and begins to climb,
And the sweat it starts out on
A feller's forrid, a-gittin' down
At the old spring on his knees—
I kind o' like jes' a-loaferin' roun'
When the green gits back in the trees—
Jes' a-potterin' roun' as I—do—please—
When the green, you know, gits back in the trees.
—James Whitcomb Riley.

In our last issue the exchange and some locals were crowded out. We express our regrets by giving them extra space in this number.

The Easter holidays have come and gone. Most of the students assisted in breaking the

oval at home or with friends. All report beautiful weather and a pleasant time.

It is not necessary to remind any of the proximity of exams. They seem to travel with unusual rapidity, bringing with them sighs and fears.

And now the dread of work undone,
Rouses up the student ere the morning sun.
Then driven to class with terror dumb,
He whispers with white lips—"The exams! They
come, they come!"

It is easy to see how the training
LOYALTY TO and habits of a mind devoted to
TRUTH. natural science may render faith
more difficult, and cross or check
the venture of the soul toward the things
eternal and unseen. But there is one quality
proper to such a mind which should have a
different effect, and act as a safeguard against a
fault that often checks or mars the growth of
faith. That quality is tenacity of uncorrelated
fragments; the endurance of incompleteness;
the patient refusal to attenuate or discard a fact
because it will not fit into a system; the deter-
mined hope that whatsoever things are true
have further truth to teach, if only they are
held fast and fairly dealt with. The sincerely
scientific mind shows such tenacity as that
under every trial of its faith and patience,
howsoever long and unpromising and unrelieved;
for it knows itself responsible, not for attain-
ment, but for perseverance; not for conquest,
but for loyalty.

And surely there is a like excellence of
thought, rare and high and exemplary, in re-
gard to the things unseen, the things that are
spiritually discerned. Scattered up and down
the world, coming one way or another within
the ken of all men, there are facts of plain ex-
perience which will not really fit, unmutated,
undisfigured, into any scheme or view of life
that leaves God out of sight. They are facts,
it may be, of which a full account can hardly,
if at all, be given. They are fragmentary,
isolated, imponderable: clearer at one time than
at another; largely dependent for anything like

due recognition upon the individual mind and
heart and will. Yet there they are, flashing
out at times with an intensity which makes all
else seem pale and cold; disclosing, or ready to
disclose, to any quietness of thought, great
hints of worlds unrealized and possibilities of
overwhelming glory.

And it is on loyalty, on justice, to such frag-
ments of truth, unaccounted for and unarranged,
that for many men the trial of faith may turn.
All is not lost, and everything is possible, so
long as the mind refuses to doubt the reality of
the light that has come.

While not directly affected by this
THE CUBAN great question we with all British
QUESTION. subjects manifest great interest in
its issue. Never can true Cana-
dians forget that our American neighbors claim
with us a common parentage. Therefore, this
with all other problems which have intruded
themselves into their national affairs, with all
their disturbing consequences, must be solved
not only in their own interests, but in that of
humanity. The eye of the world is viewing the
strife. Spain and the United States have un-
sheathed swords! War seems inevitable. The
outlook presents anything but a peaceful pros-
pect. How will it terminate?

A study of the history of this trouble dis-
closes not only Cuban, but Spanish misrule.
Spanish statemanship has proven itself entirely
impotent to cope with, much less solve, this diffi-
culty promptly or wisely. Spain herself has
demonstrated that she is powerless either to
conciliate Cuba or conquer it. With the home
government of Spain, lies the germ of discord.
Here real parliamentary government does not
exist. The so-called representative government
is an illusion. "Spain," said a United States ex-
minister, "cannot give to her colonies what she
does not enjoy herself—popular government as
that term is now understood throughout the
world." Spain's colonial policy is one of re-
striction and repression.

Commercially, colonists are prohibited from

trading except with the mother countries. Who could conceive of any colony with the least sparkle of independence meekly bowing down under such a yoke? Cuba is essentially a great cane-sugar estate whose tenants depend for existence upon that industry. The only market left for cane-sugar since beet-sugar came into competition with it in Europe, is that offered by the United States. Instead of being allowed to buy in the United States, the Spanish tariff compels the Cuban exporter to reinvest a large part of his income 3000 miles away in the products of Spanish protected manufacturers. True, this sad condition has been ameliorated somewhat in recent years by reciprocal arrangements with the United States. But the expiration of all such treaties in '94 and the economic crisis that followed that event precipitated the present revolution. When the price of cane-sugar was reduced by competition to a very low point, the poor Cuban, hemmed in by hostile tariffs, had no alternative but to throw up his hands in despair, and his laborers, deprived of work, at once swelled the ranks of insurgents.

Politically, the Cubans are merely a conquered and down-trodden people. Many so-called reforms have been promulgated for Cuba, but practically they are mere bubbles. Administration is carried on by a mere phantom body, known as the Cortes. But even the Cortes has no real authority, and, as a general rule, Cuban affairs are regulated by royal decrees. Furthermore both of the great parties that uphold the dynasty, agree that Cuba cannot be given real colonial government as we understand it, hence the handful of Cuban deputies are not able to play off one great party against the other, provided they were independent representatives devoted to home rule. As a matter of fact, they are mere men of straw, nominees of the home government, selected and returned by the governor-general to do his bidding.

Mr. H. Taylor, minister under President Cleveland, describes Cuba before its insurrection as a plundered and enslaved people.

"Whatever of government she has to-day is

carried on by an oligarchy of home-bred Spaniards, directed from Madrid, through a governor-general who takes from her wasted treasury in pay and allowances, civil and military, a sum nearly twice as great as the pay of the President of the United States: while the economic laws which govern the now pitiful fragment of her once splendid commerce are constructed, not in her interest, but in that of the manufacturers of Catalonia, who regard her as a conquered province, to be manipulated for their benefit. In that fact is embodied the essence of the Cuban question, which, in its final analysis, is more economic than political."

To the petition of Cuba to Spain for redress, Spain responded with a proposal for the Creation of a Council of Administration; half of whose members were to be appointed by the crown, the other half to be elective; to be presided over by a governor-general expressly authorized not only to suspend the council as a whole, but also to suspend individual members as long as a number of councillors sufficient to form a quorum remains. Captain-General Weyler was sent to Cuba to carry out that programme. But we know he made no concessions but caused all the world to shudder at his atrocious acts.

By virtue of the Monroe doctrine, by the more ancient right of intervention by the moral law, America claims the right to stay the hand of Spain, not only in their own interests but in those of civilization. America had the right of intervention, because the question involved not only the constant disturbance of their internal peace but also the destruction of great commercial and property interests of their citizens. The United States has used all the conciliatory means reasonable, but Spain resists her moral authority in the matter.

While we would wish to see peace prevail, our sympathies are with America in the coming struggle. Spain has shown her inability to control Cuba, and also has manifested her obstinacy in not granting the claims of the States. Should Spain accept the counsel of

foreign friendly nations in this serious contingency and grant reasonable concessions, all may yet be well. While every American is greatly incensed over the Maine disaster still the British desire for peace and prosperity would override his fiendish nature and under reasonable conditions he would yet offer to Spain the hand of fellowship.

LITERARY.

How divers persons witness in each man
Three souls, which make up one soul; first, to wit,
A soul of each and all the bodily parts
Seated therein, which works, and is what Does,
And has the use of earth and ends the man
Downward; but, tending upward for advice,
Grows into, and again is grown into
By the next soul, which, seated in the brain,
Useth the first with its collected use,
And feelth, thinketh, willeth,—is what Knows
Which duly tending upward in its turn,
Grows into, and again is grown into
By the last soul, that useth both the first,
Subsisting whether they assist or no,
And, constituting man's self, is what Is,
And leans upon the former, makes it play,
As that played off the first; and tending up,
Holds, is upheld by God, and ends the man
Upward in that dread point of intercourse,
Nor needs a place, for it returns to Him,
What Does, what Knows, what Is, three souls, one
man.

In these lines taken from "A Death in the Desert," by Robert Browning, we are given a standard by which we may be enabled to measure, the comparative values of the different works of Literature. The true and highest aims of Literary study may also be drawn from it.

The "What Is" of our being is given a place transcendently above the "What Knows" and the "What Does." Consequently a choice of Literature should be made and a method of studying it adopted, that will develop to the greatest possible extent the "What Is" in our natures.

Corson tells us in his "Aims of Literature Study" that the condition under which our souls silently shape themselves to whatever is, spiritually speaking, most shapely outside of ourselves is that we attain unto a wise passiveness. In other words that we have true

Christian humility. Not a low opinion of self but a spontaneous and unswerving loyalty and reverence for that which is above us. Wordsworth says:

The eye—it cannot choose but see
We cannot bid the ear be still;
Our bodies feel, where'er they be,
Against or with our will.

Nor less I deem that there are powers
Which of themselves our minds impress,
That we can feed this mind of ours
In a wise passiveness.

Think you, 'mid all this mighty sum
Of things forever speaking
That nothing of itself will come
But we must still be seeking

There is a great part of our being that has not been brought into consciousness and yet this "What Is," or unconscious personality, is the great mainspring that is constantly determining the course of our words and actions. The poet says that the eye cannot choose but see nor can the ear refuse to listen, but is it not equally true that we both see and hear according to what we really are. Our eyes and ears are but servants of our inner selves.

Corson defines literature as the expression in letters of the spiritual co-operating with the intellectual man, the former being the primary dominant coefficient. Literature, then, is not a mere knowledge subject, but is also a subject adapted to the awakening of spiritual consciousness, and the chief aim of all literary study should be the development of this spiritual consciousness, or the drawing out of the whole personality.

To gain this development it is necessary that we get in sympathy with the author. Not fragments but whole works should be studied, and details should not be entered into until the main theme and spirit of the selection have been grasped. This comprehension of the theme and the grasping of the spirit can be acquired in no other way as well as by passively listening to an intelligent and sympathetic vocal rendering of the selection. The reader must not only have thoroughly mastered or assimilated the spirit and thought of the selection himself, but he must also read it with the object in view of causing his hearers to understand and feel it. The intellectual knowledge of a literary produc-

tion may be acquired through silent reading and study, but the spiritual or higher knowledge is best expressed by the living voice.

This being the case it at once becomes evident that a written examination cannot be a comprehensive test. The spiritual can scarcely be expressed in a judgement, and consequently the more valuable part of the knowledge of literature is not tested by written examinations. In a vocal rendering, however, every part is brought out, and a selection may be said to be mastered by a student when he can read it effectively, that is, when he can read it with distinct articulation—with a clear expression of the thoughts contained therein, and in such a way as to make his hearers understand and feel what he himself knows and feels.

Excelsior !

The shades of night were falling fast
As through an Alpine village passed
A youth who bore, 'mid snow and ice,
A banner with the strange device,
Excelsior !

His brow was sad ; his eye beneath
Flashed like a falchion from its sheath,
And like a silver clarion rung
The accents of that unknown tongue—
Excelsior !

In happy homes he saw the light
Of household fires gleam warm and bright
Above, the spectral glaciers shone,
And from his lips escaped a groan—
Excelsior !

"Try not the pass !" the old man said,
"Dark lowers the tempest overhead,
The roaring torrent is deep and wide."
And loud that clarion voice replied,
Excelsior !

"O stay !" the maiden said, "and rest
Thy weary head upon this breast !"
A tear stood in his bright blue eye,
But still he answered, with a sigh,
Excelsior !

"Beware the pine-tree's withered branch !
Beware the awful avalanche !"
This was the peasant's last good night ;
A voice replied, far up the height,
Excelsior !

At break of day, as heavenward
The pious monks of Saint Bernard
Uttered the oft-repeated prayer,
A voice cried through the startled air,
Excelsior !

A traveller, by the faithful hound,
Half buried in the snow was found,
Still grasping in his hand of ice
That banner with the strange device,
Excelsior !

There, in the twilight cold and gray,
Lifeless, but beautiful, he lay,
And from the sky, serene and far,
A voice fell, like a falling star,
Excelsior !

Missionary and Religious.

"Report of Cleveland Convention."

(Concluded.)

The last half hour. Every one believes that above regeneration and sanctification there is the anointing of the Holy Spirit. Jesus spent 30 years in the preparation of His work, but He did no public work until He was anointed.

1. We see from the example of Christ that there is such a blessing to be had. Pentecost is another example. Paul's question to the disciples at Ephesus, "Have ye received the Holy Ghost since ye believed ?" also shows this.

2. This blessing is for all and is for me. Acts ii. 39 : "For the promise is unto you and to your children and to all that are afar off even as many as the Lord our God shall call."

3. The question then for each one of us is, Have I got this blessing ? I either have it or I have not got it. I either never had it or else had it and lost it. Let each one answer this question.

4. Are you hungry for this anointing ? Blessed hunger. "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

5. Are you prepared to make any sacrifice to get it ?

6. Can you say, I give myself to Christ that He may fill me with the Spirit.

7. Can you say, I take this blessing by faith. Gal. iii. 15: "That the blessing of Abraham might come on the Gentiles through Jesus Christ that we might receive the promise of the Spirit through faith."

After this followed a season of silent prayer, in the silence of which Dr. Meyer asked these several questions, and then all who believed they had received this blessing gave expression to the fact in an audible voice. The hour was marked by an earnest and sacred stillness, the effect of which will, I believe, end only in eternity.

SPIRITUAL QUALIFICATIONS OF THE MISSIONARY.

By Bishop Baldwin.

Who does the Lord call to do His work ?

First we must remember that Jesus always does his own calling, and this call must not be disobeyed. You all know the story of Samuel, of how, when he was 12 years old, God called him and his answer was, "Speak, Lord, for thy servant heareth." He obeyed, and so must we, no matter what may be the result.

What kind of a person does God call?

1. The man who believes himself to be utterly unfit. The men and women who shrink from themselves. "Lord, who am I that thou shouldest send me." Then, too, the Lord trains those whom he calls. Moses spent 40 years in the king's court and after 40 more years of training God called him again. During all this time Moses learned at least one lesson, and that was, "The man Moses is utterly unfit for God's work." We find that he gave God seven objections against his own fitness as a worker. He went forth then feeling his own weakness, but also feeling that God was his strength.

God can use helpless things. David, with a small sling in his hand, is able to stand against the giant, Goliath. David knew that he himself was not able to go against the giant, but felt that behind him he had the armies of the living God. If we are able to feel our own helplessness, then we stand in God's audience chamber.

2. We must have the likeness of the Lord Jesus Christ. It is not enough to teach Christ, we must look like Christ. Our teaching is no use unless we have the image of Christ. What is it to be like Christ? John tells us that he looked like a lamb that had been slain. A character like Christ is one that gives the impression that he has died and has risen again. Self has died and charity has taken its place.

The evils of modern society are not found in this man. Too often the principle in modern society is, "You speak evil of me and I will speak evil of you. You detract all you can from my character and I will detract all I can from yours." But this is not Christlike. The Christlike man is the one that makes you feel, "God lives with his man." It is not what he says, but what he lives, and people are impressed when they see God in the life. Never leave home to

go into public work for God until you are beautiful with the character of Christ. Then preach Christ. Remember that He has said, "Ye are my witnesses." Always remember that Christ is your advocate and that all true rewards come to those who are faithful unto the end. Rev. ii.10: "Fear none of those things which thou shalt suffer. Behold the devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days. Be thou faithful unto death and I will give thee a crown of life."

THE MORNING WATCH.

Several of the speakers spoke of the Morning Watch, but it was especially emphasized by Mr. Mott on Sunday morning. His talk might be divided under two heads, (1) Reasons for keeping the Morning Watch, and (1) Rules for keeping it.

He said: The Morning Watch may be defined as the spending each morning of the first half hour or more alone with God in secret prayer and meditation.

The morning is the best time because the soul is in the most receptive state. The physical or outward conditions are also better. Yesterday, with its many cares, is past, and to-day is not begun. This is the time when the passages, "Be still and know that I am God," and "My soul, be thou silent unto God," means more to us than at any other time.

Then, too, in this way we are enabled to begin the day with God. We have His armour on and are able to attack the enemy.

The great objection that is raised to the keeping of this morning watch is lack of time. But this is a mistake, if we consider that the supernatural value and character of acts depends upon the degree of union with God at the time that the action is done, and there is always a time to do the will of God. By taking this time in the morning we will be enabled to see things in the true perspective and thus will be enabled to work without worry or loss. We will also be able to accomplish a great deal more because we will not do so much work that will have to be undone.

Now, for some rules to follow in the carrying

out of this Morning Watch.

1. Form an inflexible resolution to carry it out. Habit is almost everything in life.

2. Select passages on which to meditate in the mornings. These selections should be brief and should be from the more devotional part of the scripture, Psalms, the life and sufferings of Christ, Epistles. Take a subject as Temptation, Repentance or the Holy Spirit and study it. He urged very much the necessity for having a plan, but at the same time to guard against being mechanical. Always commence the observance with prayer, close it with prayer, and let prayer pervade the study.

3. Be careful of the motive in keeping the Morning Watch and keep it ever before you. I keep the Morning Watch that I may be enabled to meet God, to hear His voice, to be sure that it was His and to receive power to live this day so as to please Him in thought, word and action.

4. After the study be quiet; that is the time God speaks to you. Be able to say "Speak, Lord, for thy servant heareth."

An Aim in Life.

Christ's life on earth was unique. No other being ever appeared in the limitations of humanity yet, with the glory of a Deity united. His birth was unique, His career was striking. His teachings, His character and His death were all unique. He was made alive, rose and ascended to heaven. All these features of singularity are instructive and for a purpose, which, in its uniqueness, matches these facts. That purpose was human redemption, a stupendous idea, even if it had been a delusion. The life of Christ is a central fact in history. It dignifies the race to know that so perfect and sinless a being lived in a human form. The effect is unique in renewing and ennobling other lives, everywhere throughout the world.

But Christ's life was like ours in some features. We, too, came from God and return to God. We brought no such memories as He did, yet we are in the image of God, and by Him sent out into the world to do His work and render to Him our final account. Our

paths interlace each other as the unseen paths of countless ships at sea, or the birds in the heavens, but all meet at the judgment-seat of God. Christ was an object of love and care to His Father. So are we. God watches us, really, as closely and tenderly. Christ had a definite purpose in life, and he knew what it was. Whether it came to His knowledge in childhood, or at baptism, at His temptation or in His meditations in the desert, we know not, but long before His death He knew it. Now, for all human lives God has a purpose, and we can each say, "To this end was I born, and for this purpose came I into the world." Some lives are more commanding and so are more noticeable, as Amazon compared with a mountain brooklet fringed with mosses and into which the stars alone look down.

It was God's purpose that set in motion the Reformation under Luther, and not merely the revolt of reviving spiritual life against a degenerate church. In all revolutions by which society is moulded, God's purpose may be seen through the activities of men. Now think of the influence of this Christian view of life as related to human character.

In the first place it is an inspiring faith. Many men lack a purpose. This is a source of weakness. They are like a dismantled ship driven hither and thither. Remember that we are but "little lower than Divinity," and akin to earth's greatest souls. But our glory is in the purpose for which God has sent us into the world.

Again, here is a ground of true self-respect. Some are mortified, depressed, crushed, because they realized not what they hoped to be or to do, and others put upon themselves an estimate altogether unreal. Both extremes are wrong.

Furthermore, the view now presented should make us modest. God's end is, like all his thoughts, above us, high and pure. Let us not measure ourselves among ourselves, but ask, "Am I doing God's will?"

Lastly, courage is fostered. Difficulties, scorn,

opposition, will not dishearten when we dwell on the thought that we are fulfilling a trust given us by God Himself. Can a man know what God's purpose is? The catechism has answered this concisely: "To glorify God and to enjoy Him forever. But you wish more precise terms. It is, then, a two-fold aim—the formation of this character of devotedness, trustfulness, courage and modesty, and the doing of duty toward others, not with apathy or sullenness, but with cheerfulness and zeal. Do you ask for still more definite answers? Give yourself heartily to God; ask Him to guide, then watch well His providences. Study your aptitudes, see what you can do best, and do it. Do not mar the purity of character by sin, nor weaken it by indolence and indecision. Go forward! God will not suffer you to fail. If, on review, you now see yourself doing your own will, stop and rectify the error at once. Do not go blindly and think all will be well in the end.

Remember that no question is of greater importance than this—to discover God's plan in your life. Let not yours be the sad experience of Von Humboldt, whose confession at the end showed his heart-yearning unsatisfied, but let your triumphant utterance at last be that of Paul, "I have finished my course and kept the faith." Finish the work God has given you to do, then will you receive the crown which he gives to every one who is steadfast to the end. —E. B. C.

Object of Prayer.

There is a Greek myth which tells of Antaeus whom Hercules sought to kill. He was a son of earth, and his vigor was immortal so long as he was in contact with the earth. It was only when Hercules separated him from it, lifting him high in the air, that he strangled him. The human soul has a secret similar to that shadowed forth in the fable. It truly lives and is immortal in strength so long as it is in contact and communion with God. Only when separated from Him can it be destroyed. It is,

therefore, of the first importance to preserve this unity of spiritual life. Contact with a human spirit, greater, wiser, better than our own, is vitalizing. Courage is augmented and hope is rejuvenated. We become braver and stronger by continued contact. There is an inexplicable influence by which one soul leavens another. Call it spiritual or magnetic power if you choose, that does not explain it; but somehow unconsciously, it works even apart from will. Even where not a word is spoken we feel the silent and spontaneous inter-communication of life. Domestic culture illustrates this. The best part of it is this subtle infiltration which comes from a high, pure parental life. So in the intercourse of society. Some men stimulate, and others devitalize us whenever we meet them. We cannot give the reason, but the fact is patent. We can make use of forces the nature of which is unknown. We can choose spiritual tonics or depressants. The passage, "Unto Thee, O Lord, do I lift up my soul" illustrates the voluntary contact of a human soul with the divine communication with God is sought. In a sense He is ever with us. We cannot hide from God. Taking the wings of the morning we cannot flee from Him. But in a higher sense, He is with us when we let the soul go out toward Him in loving trust and affection, receiving in return incomes of wisdom, power, courage, faith—in short everything included in that significant word, grace.

The object of prayer covers all and gives complexion to all things relating to prayer. If we conceive of prayer as only a condition for gaining transient good or averting evil, it is little more than a mechanical process, very like our caring for and feeding the domestic animals that may daily look to us for protection and for food. Our heavenly Father knoweth that we have need of all these earthly things, but they are secondary and subordinate. These are but minute, incidental provisions of our charter as sons of God. The dignity and value of our heritage consist rather in the

communication allowed and encouraged between Him and our souls, this "infiltration," as I have called it, the enrichment of our higher nature by His measureless grace. We are to think of what God is rather than of what He gives. That earthly father does not realize the full measure of his privilege, no matter how wealthy he is, who only ministers to the material needs of his child. That child does not rise to the true dignity of sonship who does not solicit of the father more than the supply of his lower needs.

Prayers, then, is an attitude more than an act. We lift our souls to God as the lily lifts its lowly head to the air and sunshine of the skies. Petition is not excluded, but there are aspirations too large for language, there are groanings which cannot be uttered.

The time, the place and form of utterance all depend on the spirit and aim. The Lord's Prayer is given. It is elementary and comprehensive. It is adopted to the humblest life and the broadest and busiest. We are to say "Our Father." The speech is audible. Yet the poet is right,

"In secret silence of the mind
My heaven, and there my God, I find."

Anywhere, everywhere, any time and all times, we may commune with God. It is easy when the object of prayer is understood. We are the focus thought, not so much on our distributive wants, as on the grander reaches of contemplation indicated in the requests, "Hallowed be Thy name, Thy Kingdom come, Thy will be done on earth as it is in heaven." We are to cultivate a spirit of devotion and then we can realize the idea of the apostle's command, "Pray without ceasing." Our closet, then, is everywhere. Steps up to the throne we can find by the roadside or in the place of trade, as well as at home. We shall never feel lonely and desolate, for through the open windows of the soul will shine in a transfiguring light from heaven, in which we will gladly walk till we are received within the gates and behold the open vision of God.—S. E. H.



THE ALBERT COLLEGE MISSION BAND.

The Albert College Mission Band held its seventh meeting for the current year on Sunday, April 3rd. The subject was "Africa," and the claims of that country as a Mission Field were forcibly presented.

Three interesting papers were well delivered. The first on the "Work of Miss Whately in Egypt" was given by Miss Wartman and showed what a consecrated Christian woman could accomplish among Mohammedan children. Miss Kingston gave a comprehensive outline of the wonderful "Life and Work of Bishop Taylor," following his course as he labored in California, India, South America, and in later years in Africa. Next Miss Roadhouse presented the "Life of Mackay of Uganda," and thrilled all her hearers with the record of the marvellous labors and results accomplished by that heroic man of God. A prominent feature of the meeting was the "Lesson in Geography" by Miss Lingham. The latest map of Africa, taken from "Africa Waiting," and carefully reproduced on the blackboard by Miss Lena Ford, furnished the material for the lesson. Miss Lingham described the physical features of the country, the political divisions, the partition of Africa among the various European countries, the animals and plants of the various districts. She then classified the various races, showing their respective homes, and telling something of the varied customs. Next came a sketch of the religious and the missionary work already done. The lesson closed by depicting the great curses of Africa, the Arab Slave Trade and the Liquor Traffic.

Appropriate music was furnished by Mrs. Doxsee and the Society. All present testified to the interest and profit of the programme.

BIOGRAPHIES—CONTINUED.

In this issue we have given special attention

to the ladies of the Collegiate and Musical departments.

COLLEGIATE

Miss Annie Hardie, daughter of Saunders Hardie, of Middlesex County, is one of the most promising graduates of this year.

After obtaining her second-class certificate at St. Mary's Collegiate Institute, she attended the Model School at Stratford, then was fortunate in securing a school near the parental roof, where she taught a few years. She graduated soon afterwards at Ottawa Normal School and finally entered Albert College, Sept., 1896, obtaining her Senior Leaving for 1897.

Miss Hardie is a prominent church worker. The various positions to which she has been appointed, viz.—Treasurer of the Mission Band, Centre of the Polymnian Society, and Literary Editor of the Albert College Times, indicate the high esteem in which she is held. Recently she had the honor of being selected as a delegate for the student volunteer convention at Cleveland.

Being a careful student and having a thirst for knowledge, as the students and professors can readily testify, we feel certain that her perseverance in Latin, Greek and Hebrew, will have its due reward.

The peaceful village of Bloomfield is well represented at "Albert" by Ethel E. Brown.

Being a very precocious child, she, at an early age, left the paternal roof for the High School at Picton which she attended two years.

Becoming conscious of her vocation she came to "Albert" with the aim: "Get learning, get understanding. The road lies through application, study and thought. I will pursue it."

For two years and a half she has earnestly labored within these college walls. Success will surely crown her.

Although a faithful student, yet she is one of the jolliest of the "Upper Ten," always joining in the College songs; though

"She never was no singin'-book, nor never meant to be." One characteristic worthy of mention—sarcasm.

At the end of her closing term here we hope she may say:—"Veni, vidi, vici."

"May her life be like a maple leaf more beautiful as it fades."

Miss Hettie E. M. Galbraith, daughter of the Rev. Dr. Galbraith, of this city, is one of our day students. She has been attending the College for the last two years and during this time, by her quiet, unobtrusive, lady-like manner, has won a very warm place in our affections.

Last year she devoted her time to Junior Matriculation work and succeeded in coming out with flying colors. Having taken the highest aggregate number of marks at the final examination she was awarded a prize by the Principal.

This year she is taking up Senior Matriculation work and we wish for her equally good success.

Miss Galbraith is a good student. She is never found wasting her time in the corridors and yet she always has time to be friendly and agreeable.

Success and happiness.

There came to us in the autumn of '97 a jolly dark-eyed girl in the person of Minnie Marie Faulkner. "Fair was she to behold, that maiden of seventeen summers. Black were her eyes, as the berry that grows on the thorn by the wayside. Black, yet how softly they gleamed beneath the dark shade of her tresses."

Little is known of her previous life except that she claims Stirling as the place of her nativity, and here among its congenial surroundings her early schooldays were spent. Since our first meeting with her, we have found her to be one of the most neighborly of all our friends. At almost any hour of the day or night, her melodious voice may be heard echoing through the upper halls. Notwithstanding this, she is a faithful student and aspires for Sr. Matric. and Sr. Leaving this summer.

May success attend her.

Miss Marietta M. Wilson has ornamented the halls of Alexandria since '93. For the last two years she has acted as Assistant Music Teacher and also Assistant Preceptress, in which capacity

she conducts herself in a very amiable manner. Her marked musical abilities have made her extremely popular in musical circles. Having completed her Post Graduate course in music, she has turned her attention toward Senior Matriculation. She is an indefatigable student, and we expect her to do well in the approaching examinations. Her winning smile and pleasant ways have made "Sweet Marie" a universal favorite.

MUSIC

Miss Lillian Fleetwood Mills is a native of the Bayside City. Possessing unusual musical ability, and desiring to cultivate her talents in that direction she concluded she could find no better instructors than Albert affords and so has found her place amongst us. Her pleasant face has been seen twice a week about this institution for the past three years and she has won many warm friends. She is very fond of wheeling, but more fond of angling, of which she never tires.

Two years ago one of Hilton's daughters came to us—Myrtle Catherine Mutton, eldest daughter of Martha and William Mutton.

Little is known of her life before coming to Albert, but we find her an amiable girl. By her kind and winning ways she has won the affections of the students.

Her work is a source of pleasure to her, as is shown by her cheerful smile, which she carries to the dining-hall.

Her abilities are such that we hope they will insure for her a foremost position in the musical circles.

When she leaves the Albert College we can truly say:

"Part of the sunshine of the scene, with thee did disappear."

Miss Resa Young, daughter of the Rev. W. J. Young, of Rednersville, has spent the past year with us, being the third representative of her family at "Albert." She is an Associate of the London College of Music, and expects to graduate this Summer. Her frank, lively manner and unselfish spirit have won for her many

friends. Judging from her skill as a pianist, her industry and perseverance, we feel assured that her efforts will be crowned with success.

Miss Hattie Dracup, a resident of Napanee, came to us two years ago to make a special study of music and has since shown us that she can work as well as play. She is of a very quiet disposition, not given to joking and is seldom heard making much noise. Her home is on the York road about three miles from Napanee and is a favorite resort of wheelers from Toronto, who scatter roses all the way to Belleville. She intends graduating in music this summer and will probably go to Toronto. Success to you, Hattie.

One of the noblest and most unassuming girls in the '98 graduating class in music is Bessie Lingham, whose whole heartedness won for her the esteem and deep respect of all. Bessie is a true daughter of the College, her home being within a stone's throw, and from childhood she has frequented our halls. Now, she has blossomed into womanhood and possesses

"A countenance in which do meet
Sweet records, promises as sweet."

As to her musical abilities, too much cannot be said in her praise, for being naturally musical, she seems to be able to comprehend, to some extent, the inner feelings of the master musicians, and to impress upon her hearers their inspiration.

In literary work she is studying part of Junior Matriculation, with the intention of completing it next year.

As Personal Editor of The Times she has been untiring in her efforts to secure all possible information to interest her readers.

Bessie's open countenance and pleasing manner, together with her abilities, assure us that we need not hesitate to predict for her a brilliant and useful career in everything she may undertake.

To Albert from the flax fields of Morris township, in the County of Huron, came J. E. Hunter.

In early childhood he learned to drive home the cows, by which he acquired a sonorous voice, which has been greatly developed in THE Albert College Quartette. Even in his slumbers this unruly member is ever warning the occupants of the top flat that Mr. Hunter is in dream-land. Since coming to Albert in '96 he has risen from the ranks of a green, fresh man to that of leader of the top flat. He has three notable characteristics :

He is one of the best students in his year.

He is very attentive to his opposite.

He is occasionally conscious that he is Mr. Hunter.

Tarquinius Priscus Philps, of Melbourne, Ont. obtained a Second Class Certificate at the Strathroy collegiate, after which he entered the pedagogical profession. He spent three years in teaching the young the art of playing tricks, in which he himself is proficient.

He entered Albert in '97 and is now studying the languages for Jr. Matriculation. By his distinguishing characteristic, cautiousness, and his unassuming manner he has won the confidence and respect of his fellow students. He will undoubtedly prove a success in, as well as an honor to, the calling which he has chosen.

Wesley Agabustabus Shaver hails from Little Britton. After getting his Primary certificate, he taught school and then came to Albert College to study for the Methodist Ministry. He is commonly known as Shocky, and a horse to work. We all wish him success in his efforts.

J. A. Wellwood, last but not least among the Seniors of '98. He requires no introduction as he was one of the Matriculation Class of '96. Last year he was successful in taking off first year in medicine in Trinity, Toronto. He has had a wide experience, having visited Manitoba several times, also England and Scotland.

He is looking forward to medical work in the foreign field, and from his consecration and ability, success is assured.

1st Student—Have you heard that the college colors have been changed ?

2nd Student—No. What are they now ?

1st do.—Why, Green, Grey, Black and Blue.

2nd do.—How did the change come about ?

1st do.—Why, Green and Grey have been learning to ride a bicycle.

Prof. (in Geom. class)—What is a circle ?

O-k-l.—A circle is a figure enclosed by one straight line.

W-l-w-d.—If ever I had any natural affection for the girls I must confess, boys, I have lost it.

E-l-i-t.—Well, I haven't, I'll tell you ; I believe in loving them with all my heart, and letting them know it.

Mox.—Say, Deac., why is baseball like a buck-wheat cake ?

Deac.—Don't know, unless the batter has something to do with it.

Jack.—Why is that bottle of acetic acid like a picaninny ?

P-r-s-n.—Little bit *of-a-nigger* (vinegar).

WHY SHE OBJECTED.

Student—Yes, I intend taking a course in medicine, and I suppose it is my profession you object to ?

Lady Friend—No, indeed ; it is your *calling* which I object to.

1st Student.—I heard you say that Cardinal Wolsey must have been very ill-mannered. How do you make that out ?

2nd Student.—He wrote "*Ego et mater mea*" which means, I and my mother.

1st Student—Say, does your room-mate snore ?

2nd Student—Yes, grandly.

1st Student—Grandly ?

2nd Student—Yes, you see he is a member of the college quartette, and he always snores some of their beautiful selections.

THEOLOGICAL.

Said he, as the postman handed him a letter, "Ah, an epistle ?"

"No," said his wife as she opened the envelope and a tailor's bill fluttered to the floor.

"Not an epistle ; a collect."

SOME QUEER ADVERTISEMENTS.

Wanted.—A female who has a knowledge of fitting boots of a good moral character.

To Be Sold.—A splendid grey horse, ealeulated for a charger, or would carry a lady with a switch tail.

A middle aged lady desires a husband "with a Roman nose having strong religious tendencies.

A newspaper gives an account of a man who "was driving an old ox when he became angry and kicked him, hitting his jawbone with such force as to break his leg."

Prof.—Why did you not get up all your work last night?

P-r-s-n—I didn't have time to get it half up.

Prof.—Well, then, you should look after the better half of it.

P-r-s-n—I was looking after the *better half* last night.

ATHLETICS.

FOOTBALL.

The campus is now thoroughly dry and in better shape for football than it ever was before. The boys have been turning out for practice very well, which is generally the best sign for a good season.

BASEBALL.

At the Athletic meeting on the 18th inst., the different committees were appointed to look after the grounds, supplies, etc.

There are a number of old ball players at Albert this year, and judging from the interest which is already manifested in the game, '98 will exceed all other attempts at picking a good team.

Our American cousins try to claim the game of baseball as their national game, but we have very good proof that the game must have been played before Columbus had discovered America or Noah had finished the ark.

Noah was most like the first baseball player, for we read that he pitched the ark with-in and with-out. The game was called on account of

rain. From the historical fact that Emperor Domitian employed his time catching flies, it is believed that the game must have been known to the Romans.

At the Olympian games the muses were the pitched nine.

A game of baseball is like a buckwheat cake in one respect. The batter has a great deal to do with it.

THE NEED OF EXERCISE.

The term "exercise" is usually restricted to the action of the skeletal muscles, but it should include the indirect culture of the nerve centers and other organs by systematic movements. Of the importance to all persons of daily muscular exercise there can be no question. The object of systematic exercise is the development and maintenance of a sound, symmetrical organism.

Insufficient exercise causes the muscles to become smaller and softer, less energetic in their contraction, less precise in their action, less capable of endurance, and less powerful in their combined influence. Their non-use may lead to excessive wasting, as seen in the bandaged limb some weeks after a fracture, or even to a change of muscular elements into fat, as has been noticed after certain nerve-injuries. All the organs are influenced by the action of the skeletal muscles. Insufficient action of the voluntary muscles induces feebleness and a tendency to degeneracy in most of the tissues and organs.

This want of tone is known in the pallor, coldness, dryness, and transparency of the skin; in the want of color of the mucous surfaces; in the dry and lustreless condition of the hair; in the softness and flabbiness of the flesh; in the inability for sustained moderate exertion; in the ease with which irregular and difficult heart-action is induced; in the "shortness of breath" and the quickness of respiratory exhaustion; in the want of appetite and of ability to digest ordinary food; in the torpor of the bowels; in the deficient action of the kidneys; and in the state of the nervous system, characterized by indecision, want of buoyancy and a feeling of inadequacy to cope with ordinary daily obstacles.

The daily work of the blacksmith develops

and strengthens the muscles of the arms and trunk, and especially the muscles of the right side; the work of the farm laborer calls into action all the muscles, but some sets proportionately more than others: the drill of the dancer, those of the limbs; the work of the shoemaker, those of the arms; the practice of the boxer, those of the chest and arms, etc. In most cases, certain parts of the system become well or even excessively developed, while other equally important parts lag behind in growth and vigor. The heart and lung development of the blacksmith and the laborer, the upper extremity culture of the dancer, the heart, lung, and lower extremity development of the shoemaker and other persons following a sedentary line of work, are not proportional to those of their best physical parts. As the strength of the cable is only that of the weakest link, so the capabilities of the human body are only those of the weakest part called into action. If there is a one-sided physical development, then will the strong part, in the fullness of its power, tend to call upon the weaker part for a sudden, sustained exertion beyond its power. The weak part endeavors, struggles, falters, wavers, breaks, and the whole structure topples, even to its apparent prime. It has been frequently noticed that the muscularly strong man often fails in life's work, where the weaker, yet uniformly developed though perhaps not completely sound, man succeeds. Too often the noted boxer, the heavy hitter, the successful oarsman, the celebrated gymnast overtakes the non-developed part, especially the heart and lungs, and in a few months becomes a physical wreck.

The demands of modern life require a uniformly developed, well-consolidated, well-balanced organism. It is a sound body, rather than a strong body, that is wanted. It should be the aim to establish such an accordancy between heart, lung, muscle, stomach, kidney, and skin as will enable the possessor of the organism to perform the duties of life efficiently, regularly, and without marked physical inconvenience.

PERSONAL.

G. McElhinney is visiting friends in the city.

Miss Gardiner spent her Easter holidays in Napanee.

Mr. A. Y. Massesy, B.A., brother of Professor Massey, and a graduate of Albert, has just re-

ceived the degree of M. D., C. M., with honors, from Trinity University.

Mr. S. Brown called on his sister a couple of weeks ago.

Mr. Clarence Stephenson visited the College at Easter closing.

Messrs D. Bleecker and E. Mallory were in to the Easter concert.

Mrs. Bunciman called on Prof. and Mrs. Doxsee a few days ago.

We were pleased to have Miss Ada Ward with us for tea one evening last week.

We extend congratulations to Mr. Coon, on having received the prize in Pulpit Oratory.

Mrs. Massey, with her children, has returned after a visit at her parent's in Morrisburg.

Mr. Arnott left last week to spend a few days at his home before going to Manitoba to preach.

Miss Wilson, in company with her father, had a trip to Toronto during the Easter holidays.

Much sympathy is felt for Mr. Tilton, who has been called upon to mourn the death of his mother.

We are pleased to hear that Miss Bessie Robinson is meeting with success teaching music in Campbellford.

J. A. Graham, who attended Albert in '96 and '97, died recently in Toronto Hospital. He was a very faithful student.

Miss Kate Wartman has returned to her home, having completed her course and received her diploma in commercial work.

Our old friend, Frank Carman, of the senior year of Victoria, has undergone an operation on his eyes. We are pleased to hear that he is doing well and will be able to write on his examinations.

A pleasant surprise awaited us lately in a visit from Miss Mable Dafoe, of Vancouver, B. C. Miss Dafoe matriculated at Albert in '91, and was progressing well in preparation for Senior Matriculation, when her father's removal to British Columbia caused her withdrawal. Her zeal for study was unabated, however, and she completed her first year at Vancouver. Since then she has been devoting herself especially to art, both in study and teaching, and is now on her way to Paris, where she expects to study under some of the famous French Painters.

Very welcome visitors came to our college on April 7th inst., in the persons of Mr. and Mrs. F. C. Stephenson. They were here with similar

aims, each impressing upon the students the necessity of putting to practical use the Missionary knowledge which they have acquired at college. Mrs. Stephenson by personal interview and by a talk to the girls, showed them lines of work which were open to them during the summer. Mr. Stephenson interviewed the campaigners, and plans were arranged for the summer work. The enthusiasm of this zealous couple inspired us all to greater earnestness and practicability in missionary work.

On Monday, April 4th, Miss Clarke kindly entertained the Art Students at her home on Bridge St. All enjoyed themselves immeasurably and became more thoroughly convinced than ever that Miss Clarke was not only an inspiring and painstaking teacher, but also a true artist. Very pleasantly did the time pass as we viewed Miss Clarke's studies in oils, water colors, her nature sketching, portrait painting, drawing from casts and her china painting. Of the latter, her choicest production is a Jubilee plate, which received highest praise when lately exhibited in Toronto and Montreal. The design of the plate is purely original, showing the Jubilee portrait of Her Majesty exquisitely done, while the pattern of the lace veil, the bracelets, rings and all the details of the costume are perfect in themselves. Above is a collection of roses, at one side, thistles, and at the other, shamrock. Jewels in red, white and blue serve still further to symbolize the Empire. On the border of the plate on a background of purple, crimson and gold are medallions representing the Queen at Coronation and in her marriage costume. Too much praise cannot be lavished upon this gem of art. After partaking of lunch we returned home, feeling that the afternoon's enjoyment could not but create in us a love for art in its highest sense.

In a letter received recently, dated March 1st, from Mr. L. T. Burwash, a former student of Albert College, and who is now prospecting in the Yukon district, he says: "The mail that brought your letter was the first Canadian mail that has come into Dawson, and was brought by nine dog-teams (four dogs in each) in charge of the mounted police. They are starting the first regular mail out to-morrow, so I hope you may receive this in May sometime. If you do you can think of me in a country where everything is still frozen and the rivers still safe to travel with dog-teams. The ice on the Yukon generally breaks about May 20th, which leaves only June, July, August and September for open water. However, the climate is very nice. For

the last three weeks the cold has been very intense, from 35 to 70 degrees below, but to-day the sun is out and the weather has moderated to 15 below. This has the same effect as a change of 45 degrees outside, i.e., that the air feels quite warm and balmy. I don't know how it will feel when it gets to freezing point, but I guess it will be uncomfortably hot. It is a very strange sight in this country when the thermometer is between 55 and 75 degrees below. The whole air is filled with a heavy white smoke, which seems to stand perfectly still, except that it has a slight vibration up and down. You can literally see the cold, but it is not necessary to see it to believe it. In an ordinary cabin water standing on the floor will freeze in a short time, so everyone sits with his feet doubled up under him. During the last cold snap there was a stampede to Swedish Creek. Five persons were frozen to death and quite a number of others frozen more or less severely, some of them losing feet, etc."

EXCHANGE.

"There are two paths in life. One leads behind—
The past: a dream; the other waits before:
A hope; a vision; a desire; 'tis kind
That that veiled future, dumb, vouchsafes no more.

"Ah, did we love that when our thoughts retrace
Time's well-worn path, the memory might be sweet
How calmly would we gaze in Death's strange face—
Desire, death, vision, all a bliss complete."

—Salve Regina.

In this month's issue of "McMaster's" appears an article on "Adonis" and "In Memoriam." The writer by describing the surroundings and early life of each, the authors account for the great contrast in these two great Elegies.

"Build on resolve and not upon regret,
The structure of thy future; Do not grope
Among the shadows of old sins, but let
Thine own soul's light shine on the path of hope
And dissipate the darkness. Waste no tears
Upon a blotted record of lost years,
But turn the leaf and smile—Ah, smile to see
The fair white page that remains for thee.
Prat not of thy repentance; but believe.
The spark divine swells in thee; let it grow;
That which the upreaching spirit can achieve
The grand and all creative forces know;
They will assist and strengthen as the light
Lifts up the acorn to the oak-tree's height,
Thou hast but to resolve, and lo! God's whole
Great universe shall fortify thy soul."

Canadian Mute.

The "High School Record" of Buenos Ayres is again among our Exchanges. It contains an interesting essay on "The Poet Laureate."

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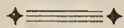
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